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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

JUNE, 1818.

PROCEEDINGS OF THE LONDON SOCIETY.

TENTH ANNIVERSARY.

THE REV. R. BEACHCROFT, M. A. preached the First Anniversary Sermon at the Parish Church of St. Anne's, Blackfriars, on Thursday Evening, May 7th, from John xix. 19—22. The Second Sermon was preached at St. Paul's, Covent Garden, on Friday Morning, by the Rev. CHARLES SIMEON, M. A. from Ezekiel xxxvii. 1—6.

MR. SIMEON'S ANNIVERSARY
SERMON.

EZEKIEL'S VISION OF THE DRY BONES.

Ezek. xxxvii. 1—6. *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of a valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son*

of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live; and ye shall know that I am the Lord.

WHILST the Jews at large, and the generality of Christians also, believe that the dispersed of Israel will one day be restored to their own land, there is an assured expectation, both amongst the one and the other, that the Messiah will in due time reign over the face of the whole earth. But, whilst this blessed event is expected

by all, there lurks in the minds of the generality a persuasion, that in the present state of the Jews their conversion to Christ is impracticable; and that, whenever it shall be effected, it will be by some miraculous interposition, like that which took place at their deliverance from Egypt: and hence all attempts to convert them to Christianity are thought nugatory at least, if not presumptuous. In opposition to these discouraging apprehensions, which would paralyze all exertions in their behalf, I have selected this portion of holy writ, which meets the objections in the fullest possible manner, and shews beyond all doubt, that we are bound to use the means which God has appointed for their conversion, and that in the diligent use of those means we may reasonably hope for God's blessing on our labours.

Of such peculiar importance do I consider this prophecy, that I have already in several places endeavoured to draw the attention of the public to it: and I the rather select it for our consideration at this time, that you also may weigh it in your minds, and that others throughout the country who have already heard my sentiments upon it, may have an opportunity of perusing them at their leisure, in connexion with the Annual Report. And this I hope will be accepted as an apology, if there should be any one here present who has heard a similar

statement from me before. It is not to amuse my hearers, but to stimulate them to their duty, that I stand up in this place: and if God be pleased to impress the word upon any who may have heard the subject discussed by me before, it will be no grief either to them or me, that I have sought rather to edify their souls, than to entertain them with novelties.

In the preceding chapter are plain and express promises relative to the restoration and conversion of the Jews. In the chapter before us the same subject is continued in an emblematic form. The Jews in Babylon despaired of ever being restored to their native land. To counteract these desponding fears, there was given to the prophet Ezekiel a vision, in which the extreme improbability of such an event is acknowledged, whilst the certainty of it is expressly declared. And, lest the import of the vision should be mistaken, it is explained by God himself, and the event predicted in it is foretold in plain and direct terms: "Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know

that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”*

We cannot but admire the goodness and condescension of God in so accommodating himself to the weaknesses and wants of men. His people were slow of heart to understand his word; and therefore he “gave them line upon line, and precept upon precept,” and exhibited truth to them under every form, if so be they might be able to receive it at last, and to obtain the blessings which he held forth to them in his Gospel.

The restoration promised in the chapter before us does not merely relate to the deliverance of the Jews from Babylon. To that indeed is its primary reference; but it manifestly has respect to a recovery from their present state of dispersion, and to a spiritual deliverance from their bondage to sin and Satan: for, not only are the expressions too strong to be confined to a mere temporal deliverance, but the emblem mentioned in the subsequent part of this chapter, of uniting two sticks in the prophet's hand, shews that the whole is to be accomplished, when all the tribes of Israel, as well those which were carried captive to Assyria as

those of Judah and Benjamin, shall be re-united under one head, the Lord Jesus Christ.

That this period is yet future, you cannot doubt, when you hear the words of God to the prophet: “Son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions. Then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them; and they shall have one shepherd.”* These things have never yet been fulfilled: but they shall be fulfilled in their season. What though the Jews be like dry bones scattered over the face of the whole

* Ver. 11—14.

* Ver. 16—25.

earth? Shall any word that God has spoken respecting them fall to the ground? No: the scattered bones shall be reunited, each to its kindred bone, and they shall rise up an exceeding great army, as the Lord has said.

In explanation of this vision, I will endeavour to set before you, first, **THE PRESENT STATE OF THE JEWS**; next, *Our duty towards them*; and lastly, **OUR ENCOURAGEMENT TO PERFORM IT**.

Let us consider, first, **THE PRESENT STATE OF THE JEWS**. Certainly nothing can be well conceived more unpromising than this. The obstacles to their conversion do indeed appear almost insurmountable. One most formidable barrier in their way is, *the extraordinary blindness and hardness of their hearts*. From the very beginning they were, as Moses himself tells them, a stiff-necked people: and their whole history is one continued confirmation of the truth of his assertion; insomuch that any one who is conversant with the sacred records, but unacquainted with the plague of his own heart, would be ready to imagine, that their very blood had received a deeper taint than that of others. Certainly we should have scarcely supposed it possible that human nature should be so corrupt, as they have shewn it to be. We should never have conceived that persons who had witnessed all the wonders which were wrought in their behalf in Egypt, and

at the Red Sea, and in the wilderness, should be so murmuring, so rebellious, so atheistical as they were during their forty years' continuance in the wilderness; and indeed, with the exception of some occasional and partial reformations, even till their final dispersion by the Romans. It really appears incredible, that, with the holy Scriptures in their hands, and with the life and miracles of our blessed Lord exhibited before their eyes, they could evince such malignant dispositions towards him, and with such deliberate cruelty embroil their hands in his blood. Yet such is their state at this hour, that I can have no doubt but that they would reject him again with all the same virulence as before, if he were again to descend from heaven, and to place himself within the reach of their power. His meek and holy conduct would not be sufficient to disarm their malice; nor could all his benevolent miracles conciliate their regard: they would still, as before, cry, "Away with him; crucify him, crucify him." The same veil is upon their hearts at this day as there was then: and, as far as they can, they actually repeat all the iniquities of their fathers, sanctioning and approving all which they did towards him, and in their hearts transacting it afresh. Such being almost universally the predominant features of their minds, we must acknowledge, that their restoration to life is as improbable as any

event that can be contemplated. But whilst I say this, let it not be thought that I mean to cast any uncharitable reflections upon them, or needlessly to asperse their character: for I well know that by nature they are no worse than others. They labour under peculiar disadvantages. From their earliest infancy they are filled with prejudices against the religion of Jesus: they hear him designated by the most opprobrious titles; and are taught to regard him as a vile impostor. This constitutes the chief difference between them, and multitudes who bear the Christian name: ungodly Christians are as averse to real piety as they; but having been taught to reverence the name of Christ, they can hear of it without disgust; whilst the Jews who have been educated in the most envenomed hatred of it, spurn at it with indignation and abhorrence; and consequently, are proportionably hardened against all his overtures of love and mercy.

Another obstacle in their way is *the contempt in which they are held*. It had been foretold by Moses concerning them, that they should "become an astonishment and a proverb, and a bye-word among all nations;"* and such they have been now ever since their dispersion by the Romans. There is not a quarter of the globe where this prediction is not verified. Mahomedans and Hea-

thens of every description pour contempt upon them, and load them with all manner of indignities. Nor have Christians been at all more kindly disposed towards them: on the contrary, we have been foremost in executing upon them the divine vengeance, just as if our religion, instead of prescribing acts of mercy and love, had dictated nothing but cruelty and oppression. To this hour the very name of a Jew is amongst us a term of reproach, a symbol of every thing that is odious and contemptible. And what is the natural effect of this? Can we wonder that it should excite resentment in their breasts? Has it not a necessary tendency to embitter them against us, and to make them detest the principles we profess? What can they think of Christianity, when they see such conduct universally practised by its professors? We complain of their blindness and obduracy; but can we wonder at their state, when we ourselves have done, and are yet continually doing, so much to produce it? And what effect has it on ourselves, but to weaken any kind dispositions which may be cherished in the hearts of a few towards them, and to make us despair of ever effecting any thing in their behalf? This effect, I say, it does produce: for, whilst we make extensive efforts for the conversion and salvation of the Heathen, we pass by the Jew with utter disdain, and deride as visionary

* Deut. xxviii. 37.

all endeavours for his welfare. If we saw but a beast fallen into a pit, our bowels of compassion would move towards him, and we should make some efforts for his deliverance: but we behold millions of Jews perishing in their sins, and we never sigh over their lamentable condition, nor use any means for the salvation of their souls. They are not allowed even the contingent benefits of social intercourse with us: the wall of partition which God has broken down in his Gospel, is built up by us, as if by general consent they were proscribed, and debarred all access to the light that we enjoy. Their fathers, in the apostolic age, laboured and died for us, when we were sunk in the depths of sin and misery: but we will not stretch out a hand for them, or point them to the Rock, on which they may be saved from the overwhelming surge. Thus they are left to famish, whilst the heavenly Manna lies around our tents; and they are immured in darkness, whilst we are enjoying all the blessings of the noon-day sun. Say then, whether this be not a formidable barrier in their way, so as to render their access to the true Messiah beyond measure difficult?

But a yet further obstacle to their conversion arises from *the efforts which they themselves use to prevent the introduction of Christianity among them.* The rulers of their church exercise authority over them with a strong hand: and the first

appearance among them of an inclination to embrace the Gospel of Christ is checked with great severity. Every species of threatening is used to intimidate those who have begun to ask the way to Zion, and to deter them from prosecuting their inquiries: and, if a person yield to his convictions, and embrace the Gospel, he is instantly loaded with all the odium that can be heaped upon him: every kind of employment is withheld from him; and he would be left to perish with hunger, if he were not aided by those whose principles he has embraced. An apprehension of these evils deters vast multitudes from free inquiry; and constrains not a few to stifle their convictions, because they cannot prevail on themselves to sacrifice their all for Christ.

Such being the present state of the Jews, it may well be asked, "*Can* these bones live?" Can it be hoped that the feeble efforts which we are using should succeed? If, when in Babylon, they despaired, saying, "Our bones are dried; our hope is lost; we are cut off for our parts;" may they not with far greater propriety adopt the same language now; and may not we regard all attempts for their conversion as altogether hopeless, even as hopeless as the resuscitation of dry bones, that have been for ages crumbled into dust?

Yet hopeless as their state appears, we should not be discouraged from performing,

II. Our duty towards them.

The command which God gave to the prophet in my text was *not personal* to him, *but general* to all who are partakers of superior light and liberty. The whole was not a real transaction, but a vision, intended for the instruction of the Church of God in all ages, and especially for those who should be alive at the period destined for the accomplishment of the prophecy. We may consider therefore, the directions here given as applicable to ourselves, and as comprising our duty towards the house of Israel. It consists in these two things, *the communicating of instruction to them*, and *the praying unto God for them*.

We should, as far as lies in our power, *communicate instruction to them*. The word "prophecy," does not necessarily import an utterance of predictions; it is often used for the conveying of instruction in the name of God: and this is what we are bound to do to the Jewish people, each of us according to the abilities we possess, and the opportunities that are afforded us. We are not all called to exercise the ministerial office; but we are to impart in conversation the knowledge we have received. No Christian whatever is to put his light under a bushel or a bed, but on a candlestick, that it may give light to those who are within the sphere of its influence. If we have but one talent, we are to use it for the

honour of our God, and the benefit of our fellow-creatures.

But here it is to be regretted, that the generality of Christians are themselves destitute of the information which they are called upon to communicate. Nor is this true of the laity only: even those who bear the ministerial office are by no means so well instructed in the points at issue between the Jews and us, as to be competent to the task of entering into controversy with the more learned Jews. Even those ministers who have somewhat of a deeper insight into the mysteries of the Gospel, are for the most part but ill furnished with that species of knowledge which qualifies them for instructing the Jews. They are not aware of the principal objections of the Jews to Christianity, nor of the answers which ought to be given to them. Even the peculiar excellencies of the Christian system as contradistinguished from Judaism, are not so familiar to them as they ought to be. With Heathens they can argue, and with different sects of Christians they can maintain their stand: but, so utterly have they disregarded and despised the Jew, that they have thought it not worth their while to furnish themselves with knowledge suited to his case. This is greatly to the shame of Christians in general, and of Christian ministers in particular. Nor does it offer any just excuse for our continuing to neglect the Jews,

since we ought instantly to make ourselves acquainted with all that is necessary for the conviction of our Jewish brother; and in the mean time should procure for him from others, the instruction which we ourselves are unable to impart. This is what we should do if we saw a brother perishing of wounds that had been inflicted on him: we should not account our want of medical skill as any reason for neglecting his case; but we should endeavour to procure for him from others the aid he stood in need of. And this is what we should do for his soul, procuring for him such books as are suited to his capacity, and bringing him into contact with such persons as are better qualified than ourselves to enlighten and instruct his soul.

To withhold these efforts under an idea that God will convert them without the instrumentality of man, is to belie our consciences, and to deceive our own souls. Such an excuse is nothing but a veil to cover our own supineness. Where has God told us that he will convert them without means? He did not do so even on the day of Pentecost. He has commanded that "his Gospel should be preached in all the world to every creature:" Where has he made them an exception? This I say then, that our duty towards them is, to use all possible means for the illumination of their minds, and the conversion of their souls to the faith of Christ.

But it is our duty at the same time to *pray for them*. The prophet was not only to prophecy to the dry bones, but to "say, Thus saith the Lord God, Come from the four winds, O breath, (O thou eternal Spirit,) and breathe upon these slain that they may live."* Whoever may attempt to convey instruction, it will be attended with little benefit, if God do not accompany the word with power from on high. "Paul may plant, and Apollos may water; but it is God alone that can give the increase."† If we set about any thing in our own strength, and expect any thing from the means, without looking directly to God in and through the means, we shall be rebuked and left without success; just as Elisha was, when he expected his staff to raise to life the widow's child.‡ Like the prophet in our text we are to pray for the influences of the Holy Spirit to give efficacy to the word. To this effect we are taught by God himself; "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."‡ If we conscientiously combine our personal exertions with fervent prayer, there is not any thing which we may not hope

* Ver. 9. † 2 Kings iv. 29—31.

‡ Isaiah lxii. 6, 7.

for. Wonderful is the efficacy of fervent and believing prayer: and, if we employ it diligently in behalf of the Jews, desperate as their condition to all appearance is, it shall prevail, to the bringing forth of their souls from the prison in which they are immured, and for the introducing of them into the light and liberty of God's dear children.

True it is, we may without any saving influences of the Spirit, effect a previous work, like that of bringing together the kindred bones, and causing the flesh and skin to come upon them: but God alone can breathe life into them. We may bring them possibly to "a form of godliness: but God alone can give the power:" and it is only when our "word comes to men in demonstration of the Spirit," that it ever proves "the power of God to the salvation" of their souls.

Such is our duty towards them: and that we may not draw back from it through despondency, let us consider,

III. Our encouragement to perform it.

We have the express promise of God to render it effectual. What can we want more? The promise is repeated again and again; "Ye shall live;" "Ye shall live;" "I will bring you up out of your graves, and ye shall live."* And is not God able to do it? Look at the heavens and the earth: Hath he created all

these out of nothing? hath he spoken them into existence by the word of his mouth, and is he not able to effect the conversion of the Jews? Has he declared that he will raise the dead at the last day, and bring into judgment every child of man, and cannot he, who shall accomplish that in its season, effect this also at the appointed time? True the bones are, as he has said, "dry, very dry:" but they are not beyond the reach of his power. What if the resuscitation of them be "marvellous in our eyes, must it therefore be marvellous in God's eyes?" (Zech. viii. 6.) His word in the mouth of Jews has been effectual for the conversion of the Gentiles; and that same word in the mouth of Gentiles shall be effectual for the conversion of the Jews: for "his hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear." "Hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" Tell me, Did he not bring out his people from Egypt at the appointed time? Yes, "at the self-same hour did he bring them forth, with a mighty hand, and a stretched-out arm." In like manner he delivered them also in due season from Babylon according to his word: and these are sure pledges, that he will in due season fulfil all his promises towards them, and not suffer one jot or tittle of his word to fail.

In dependance on his pro-

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* Ver. 5, 6. 12. 14.

mise then, we should address ourselves to the work assigned us. We should go forth feeling the utter hopelessness of our task, and say, "O ye dry bones, hear the word of the Lord." The greater the difficulty appears, the more should we hold fast our confidence in God, with whom nothing is impossible. We should go, as it were, into the midst of that vast theatre, and lift up our voice without either distrust or fear. If the means already used have proved ineffectual, we should, like Elisha, exert ourselves with the more earnestness, and labour more fervently in prayer with God for his blessing on our endeavours. In order to raise the son of the Shunamite, he cried mightily to the Lord, and went in and stretched himself upon the child, applying his mouth, his eyes, his hands, to the mouth, the eyes, the hands of the child :* and thus should we go in to our Jewish brethren : we should address ourselves to the work in the length and breadth of all our powers, accommodating ourselves to the measure and capacity of every individual amongst them, and labouring in every possible way to inspire them with love to Christ : and, if we see as yet but little effect, (as was at first the case with that holy prophet) let us "not despise the day of small things," but let us look upon the smallest success as an earnest of greater

things, as the first-fruits before the harvest, and as the drop before the shower. Two things in particular I wish you to notice in the text: the one is, that GOD WROUGHT NOTHING TILL THE PROPHET USED THE APPOINTED MEANS; and the other is, that HE WROUGHT EFFECTUALLY AS SOON AS THE MEANS WERE USED. This is twice noticed by the prophet in the verses following my text: "So I prophesied as I was commanded; and as I prophesied the bones came together:" and again, "So I prophesied as he commanded me, and the breath came into them and they lived."* Let this, I pray you, sink down into your ears: only let this be understood, and felt, and acted upon; and I shall have gained a point of the utmost importance to the Jewish cause: for, however inadequate to the end our efforts be, God requires us to put them forth; and when they are put forth in humility and faith, he will bless them to the desired end. To EXPECT THE BLESSING WITHOUT USING THE MEANS, OR TO DESPAIR OF SUCCESS IN THE USE OF THEM, IS EQUALLY WRONG. What he has commanded, we must do: and what he has promised, we must expect. Be the difficulties ever so great, we must not stagger at the promises through unbelief, but be strong in faith, giving glory to God. Our blessed Lord, when Mary ima-

* 2 Kings iv. 33-35.

* Ver. vii. 10.

gined that her brother was gone beyond a possibility of recovery, said to her, "Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?" so to you I say, Be not discouraged by thinking how long our brother has been dead, or how corrupt he is; but expect assuredly, that at the sound of Jesus' voice he shall rise out of his grave and come forth to life.

Permit me now to address myself to you in a more particular manner: and first, *To those whose exertions are paralyzed by despondency.*

I object not to a full consideration of all the difficulties that obstruct the conversion of the Jews. I wish them to be viewed in their utmost extent: but then they should be viewed, not as grounds for relaxing our efforts, but as motives to the most strenuous exertion. With the generality, these desponding fears are only excuses for their own supineness: they have no compassion for their perishing fellow-creatures, no zeal for the honour of their God, and therefore they cry, "A lion is in the way." But this is a very unworthy recompense for all the exertions which the Jews of former ages made for us. What if they had said respecting the Gentiles, "They are bowing down to stocks and stones, and it is in vain to attempt their conversion?" We should have continued in our ignorance and guilt to the present hour. It was by their unremitting labours that the Gos-

pel was spread; and to them we owe all the light and peace that we at this moment enjoy. Let us then imitate them: let us employ our talents and our influence in their service: let us combine together for the purpose of promoting their welfare more extensively than we could do by individual exertion: and whilst we go forward in dependance on the promises of our God, let us remember, that "What he has promised, he is able also to perform."

As for the idea that the Lord's time is not come, who is authorized to declare that? The great events that are going forward in the world give us reason to think that the time is come, or at least is very near at hand. The prophecies themselves, in the judgment of many wise and sober interpreters, appear to point to the present times as the season for their approaching accomplishment. And certainly the attention now paid to the subject by the Christian world, and the success that has hitherto attended their efforts, are encouraging circumstances, to confirm our hopes, and stimulate our exertions. We may add too, that the zeal that has been manifested of late for the universal diffusion of the holy Scriptures, and for the conversion of the Heathen, is a call from God to the Christian world, to consider the wants of his antient people: and the general expectation of the Jews at this time that their Messiah will

soon appear, is a still further call to us to point out the Saviour to them. Nor can I pass by without notice two most astonishing events, one of which has lately occurred in a foreign country, and the other is at this moment arising in our own. In Russia God has raised up a friend for his people, another Cyrus, in the head of that vast empire, who has assigned one, if not more places in his dominions, where the Jews who shall embrace Christianity may find a safe asylum, and enjoy all necessary means of providing for themselves agreeably to their former habits. In our own land, an unprecedented concern begins to manifest itself in behalf of all the nations of the earth who are lying in darkness and the shadow of death. The duty of sending forth missionaries to instruct them, is now publicly acknowledged by all our governors in church and state; and in a short time will the whole community, from the highest to the lowest, be invited to unite in this blessed work. And in this ebullition of religious zeal, can we suppose that the Jew shall be forgotten? Shall those to whom we ourselves are indebted for all the light that we enjoy, be overlooked? Will it not be remembered, that our blessed Lord and Saviour was a Jew; and that it is a Jew who is at this moment interceding for us at the right hand of God? Shall not our obligations to him and his apostles be requited by a due attention

to those who were the first in his estimation, and are yet beloved by him for their father's sakes? I cannot doubt but that these will be comprehended in the general commission; and that there will be a simultaneous effort through the land, to carry into effect the pious and benevolent designs of our governors.

An erroneous idea has obtained, that because it is said by St. Paul, "that blindness in part is happened unto Israel until the fulness of the Gentiles be come in,"* the great harvest of the Gentiles must be reaped before the sickle is put to the Jewish field. But this is directly contrary to what the same apostle says in the very same chapter, where he represents "the fulness of the Jews as being the riches of the Gentiles."† It is the commencement, and not the completion, of the in-gathering of the Gentiles, that marks the season for the conversion of the Jews: and therefore the stir which there is at this moment amongst the Gentile world, is, amongst other signs of the times, a proof, that the time for the conversion of the Jews is near at hand. Away then with all desponding fears; and to every obstruction that presents itself in your way, say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."‡

Next, let me address myself

* Rom. xi. 25.

† Rom. xi. 12.

‡ Zech. iv. 6, 7.

to those who desire to be accomplishing this great work. You will reasonably ask, What shall we do in order to advance this blessed cause? To this I answer, Be much in prayer to God for them. Were the Christian world more earnest in prayer to God for the restoration and salvation of his people, I feel no doubt but that God would arise and have mercy upon Zion, and that a great work would speedily be wrought among them. When the angel interceded for Jerusalem, saying, "How long, O Lord God, wilt thou not have mercy on Jerusalem? Jehovah, we are told, answered him with good and comfortable words."* And, if a spirit of intercession for them prevailed amongst us, God would answer, not by good and comfortable words only, but by great and powerful acts, even by the displays of his pardoning grace, and the manifestations of his long-suspended love. United prayer brought Peter out of his prison: and united prayer would bring the Jews also out of their graves; and they should arise before us "an exceeding great army."

Still however, as human means also are to be used, I would say, Form yourselves into societies and associations for the advancement of this work. Much may be done by united and systematic exertion, which cannot possibly be done without it: funds will be raised;

and many will be stirred up to join with you, who would neither have inclination nor ability to do much in a way of solitary effort; and, if God has given to any one a talent of wealth or influence, let him improve it to the uttermost. It is scarcely to be conceived how much a single individual may effect, provided he set himself diligently to the work. God has said he will "bring his people one of a city and two of a family," yea, that "he will bring them to Zion one by one." And if only *one* be brought from darkness unto light, and from death to life, it is worth all our efforts: for one single soul is of greater value than the whole world. Let us up then, and be doing; for the Lord is with us: and if we see not immediately all the effect we could wish, we have the satisfaction of knowing that God approves of the desire, and that, like David, we are gathering stones which our successors shall erect into a temple of the Lord.

But let it not content us to proselyte the Jews to mere nominal Christianity. It is to no purpose to bring the bones together, and cover them with flesh, unless their souls be made alive to God, and they become living members of Christ's mystical body. In the close of the chapter from whence our text is taken, God informs us what is to characterize the conversion of the Jews to Christ: "David, my servant, (that is, the Lord

* Zech. i. 12, 13.

Jesus Christ) shall be king over them; and they shall all have one shepherd: my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and my tabernacle also shall be with them; and I will be their God, and they shall be my people." * Yes, this is vital Christianity: this is the only true religion that can benefit *us*; and therefore it is that to which we must endeavour to convert *them*. I ask of you, my brethren, What is it that comforts you but a view of the everlasting covenant, "ordered in all things and sure?" What is it that enables you to live above the things of time and sense, and to look forward with joy to the eternal world; what is it, I say, but a hope, that you stand in this near relation to a reconciled God, and a persuasion, that that Saviour, whose you are and whom you serve, will bruise Satan under your feet, and make you more than conquerors over all your enemies? Bear this in mind then, I pray you, in all your conversations with Jews, and in all your efforts for their good. Aim at nothing short of this. To convince them by argument is nothing, unless you bring them to a life of faith upon the Son of God, and to a life of entire devotedness to his service. This you must first experience in your own souls, else you can

never hope to effect it in theirs. Let them see in you how truly blessed a life of faith is; and what a sanctifying efficacy it has on your hearts and lives. Let them see, that it is not a merely speculative opinion about the Lord Jesus Christ, to which you would convert them, but to the enjoyment of his love, to a participation of his image, to a possession of his glory. In a word, be yourselves among them as living epistles of Christ, that in you they may read the excellency of his salvation: then may you hope to prevail with them; and that they will gladly unite themselves to you, when they shall see that God is with you of a truth.

TENTH ANNIVERSARY MEETING.

The Tenth Anniversary Meeting was held at the Freemason's Hall, on Friday, May the 8th. The company assembled was very numerous and respectable. The Chair was taken at two o'clock by Sir Thomas Baring, Bart. President, who opened the business of the day in an appropriate and impressive speech.

The following Report was then read by the Rev. C. S. Hawtrey.

TENTH REPORT.

Although it does not fall to the lot of your Committee, in the discharge of this their annual duty, to present you with

* Ver. 24—27.

a record of transactions which in variety and extent may vie with the annals of some kindred Institutions, yet they are enabled to congratulate you on the gradual enlargement of the sphere of your Society's operations, and on the increasing evidences of the divine favour and benediction which have accompanied its proceedings during the past year. And they deem themselves peculiarly happy in being able to afford you this satisfaction, unalloyed with any mixture of regret on account of circumstances of an opposite character.

Auxiliary Societies.

In the first place they have the pleasure of announcing the accession of some Auxiliary Societies, as well as of several smaller associations, which have united themselves to the Parent Institution since the last General Meeting. In the month of August, a Society was formed for Colchester and East Essex, which has remitted £423. 11s. 3d. to your funds.

Early in October your Committee received the gratifying intelligence of the formation of a Society in the ancient episcopal City of Norwich, which had already distinguished itself, among the foremost of the United Kingdom, by its zealous exertions in behalf of the British and Foreign Bible Society and the Church Missionary Society. The Anniversary Meetings of the local associations

connected with these two last-mentioned Societies, had been held in Norwich the beginning of the same week in which an appeal was made to the inhabitants in favour of the Jews. But so far was their zeal from being exhausted by the claims which it had just before so liberally answered, that it seemed to derive new ardour for the extension of the Redeemer's kingdom; and manifested, no less its expansive energy than its scriptural consistency, by embracing the lost sheep of Israel within the sphere of that benevolence which it had been endeavouring to diffuse throughout the Heathen world. The venerable Bishop of the Diocese attended the Meeting, and gave to its proceedings at once the sanction of his high authority and the impulse of his animating exhortations. From the contributions of this new ally the sum of £250. has already been received.

Besides several others which will be inserted in the Appendix, Penny Societies have been formed in the Isle of Man and in Guernsey; the latter very principally through the instrumentality of Admiral Sir James Saumarez. Your Committee have the further satisfaction of stating, that in various other parts of the kingdom, where measures formerly adopted in aid of the Society had felt the chilling influence of misrepresentations and objections, more favourable dispositions and a revival of zeal have been excited, by exhibiting correcter

views of its present state and proceedings. To this desirable result a journey into some of the midland and northern counties, undertaken last Autumn by the Rev. Messrs. Simeon and Marsh and one of your Secretaries, very materially contributed. And your Committee entertain a confident persuasion, that the more accurately the plans of the Society and the principles of its administration are understood, the more speedily and effectually will any remains of prejudice, to which former occurrences may have given birth, be dispelled.

Your Committee have much pleasure in informing you that Sir Digby Mackworth, Bart. Admiral Sir James Saumarez, and the Right Hon. George Henry Rose, Esq. His Majesty's Ambassador at the Court of Berlin, have permitted their names to be added to the list of Vice-Presidents of this Society; and that the Rev. Mr. Treschow, a Moravian minister now resident in England, and intimately conversant with the languages principally in use on the Continent, has accepted the office of Secretary for Foreign Correspondence.

Your Committee had last year the satisfaction of announcing the formation of Ladies' Auxiliary Societies at Calcutta, and at Boston in New England. They have this day the further pleasure of informing you that they have received, through the Rev. Mr. Thomason, £100. from the

former, and the same sum from the latter, through Mrs. Hannah Adams, in addition to the contributions specified in the last Report. The £100. from Boston was desired to be appropriated to the Hebrew Testament fund.

Amongst the contributions received from friends of the Institution in the United Kingdom, your Committee cannot omit the particular mention of £200. from the Edinburgh Bible Society to the fund just mentioned, besides three donations, of £100. each, which have been acknowledged in former Reports. Your Committee also gratefully acknowledge the receipt of £200. from Dr. Kilvington, of Ripon, Yorkshire,—£100. from a friend at Beverley,—and £200. from another anonymous friend, by the hands of Messrs. Cardale and Bramley. The continued exertions of the London Ladies' Auxiliary Society, and likewise of other Ladies' Auxiliary Societies throughout the kingdom, demand the renewed and warmest acknowledgments of your Committee.

Finances.

A great improvement has taken place in the state of the Society's finances. The debts with which it has so long been burthened are now fully discharged. The system of economy which has been so vigorously pursued during the two last years, may be considered to have produced its full effect.

On this very account, however, an *apparent* increase will be found to have arisen in the last year's expenditure of several departments, particularly that of the Schools—which may be thus explained. During the embarrassed state of the Society's funds, the Committee were obliged to take a credit on the goods purchased by them. This last year they have not only purchased almost every thing for ready money (and consequently on very superior terms), but have likewise paid off the outstanding debts of the former year. And thus the accounts are charged, not only with the actual expenditure of the current year, but also with the arrears due at the close of the year preceding. In future however, the charge, as it appears on the face of the audited accounts, will correctly designate the expenditure.

Schools.

The fund for building Schools for the Jewish children has received considerable accessions during the past year. Its amount is now nearly £1100. and though it is still far from adequate to the accomplishment of the object proposed, your Committee trust that they shall soon be enabled to commence the buildings, on the ground adjoining the Episcopal Chapel, for which purpose plans have already been received, and are under consideration.

Three boys and six girls have been admitted into the

Schools during the year past; three girls have been withdrawn by their friends; three boys and two girls have been put out to service or apprenticeship; and two boys, who are too old for the School, are in want of situations. There are at present in the Schools thirty-six boys and thirty-three girls; besides seven boys and two girls in the country, the expense of whose maintenance is charged to the account of the Schools.

Dr. Bell's system of instruction has been introduced into both the Schools. A new master and mistress have been appointed to the boys, and a new mistress to the girls.

The Committee are endeavouring to establish a system of annual rewards, not only for the children in the Schools, but also for those who may have been put out apprentices, or to service. In the application of this system to the latter, particular regard will be had to their moral and religious conduct; and, amongst other qualifications, as it respects the boys, a regular attendance at the Chapel, Bethnal Green, will be considered indispensable, except in cases where a satisfactory reason for non-attendance can be assigned.

Lectures.

The Monthly Lecture to Christians on subjects relative to the Jews at St. Swithin's, London Stone, has been continued. The Monthly Lecture at Ely Chapel to the Jews has

been discontinued, and a Quarterly Lecture to Christians, on subjects connected with Jewish conversion, has been substituted in its stead at the same Chapel. An occasional Lecture has been opened at the Parish Church of St. Catharine Cree, Leadenhall Street, which is in the centre of the Jewish population, and has been hitherto attended by many Jews, for whose instruction it is principally designed.

Publications.

The following Tracts have lately been published by the Society for the use of the Jews:—

The Devout Israelite; or, the History of Saul of Tarsus.

Useful Illustrations of the Law and the Prophets, extracted from the writings of a learned and pious Israelite, Saul of Tarsus.

The Triumphs of Jesus, as contrasted and compared with those of Mahomed; extracted from the Rev. T. Scott's Answer to Crooll's Restoration of Israel.

A Hebrew Tract;—consisting of parallel passages from the Old and New Testaments, placed in opposite columns. Extracted from the 'Generatio Immanuelis' of Christian Meyer.

Substance of the Rev. C. Siameon's First Address to the Jews, at St. Catharine Cree Church, Leadenhall Street.

Two Letters from a Merchant in London to his Friend in Amsterdam. Letter I. con-

taining an Account of a Conference between a Catholic and a Jew; Letter II. containing an Account of a Conference between a Protestant and a Jew.

The Knowledge of the true Messiah the only Source of Hope and Consolation in the Hour of Death; exemplified in the happy End of Henry Abrahams, a young Jewish Convert to Christianity. Being a Sermon, preached at the Episcopal Jews' Chapel, Bethnal Green, by the Rev. C. S. Hawtrey, A. M.

An animated Address to the Jewish nation has also been published independently of the Society, by its zealous friend, the Rev. Melville Horne, of Manchester.

An Edition of Mrs. H. Adams' History of the Jews is on the point of issuing from the Society's press.

The Printing-Office attached to the Institution has paid its own expences during the past year, and furnished employment to the Jewish youths under the Society's care.

The Chapel annexed to it has not yet been disposed of. Your Committee, however, are not without hopes that an opportunity may be afforded them, of parting with it under the Act of the Legislature respecting the increase of churches and chapels in the Establishment.

Visiting-Committee.

The Visiting-Committee have continued to discharge their

friendly office of administering relief, and, where opportunities have offered, spiritual instruction, to sick and distressed Jews at their own habitations, in conformity to the regulations laid before you at your last General Meeting. Your Committee, however, regret to say, that Visitors have not yet offered themselves in sufficient numbers, to carry this plan into effect to any considerable extent.

Hebrew Testament.

Your Committee will now lay before you the proceedings of the past year relative to the Hebrew Translation of the New Testament. This important work was brought to a close, and the first entire edition of it published in September last. The whole of this edition, as far as complete copies remained, was immediately disposed of; 456 copies were sold to the British and Foreign Bible Society; 100 were placed at the disposal of the Rev. L. Way, on his visit of enquiry to the Continent; three were sent to America, five to Malta, three to Madras. Twelve were presented to the Edinburgh Bible Society, and forty to some of our Archbishops and Bishops and sundry individuals in this country connected with the Society. A thousand copies of the Epistles and Apocalypse were disposed of to the Committee of the British and Foreign Bible Society; thus making complete the same number of copies of the four Gospels and Acts purchased by them

last year. Five hundred copies of the General Epistles and the Apocalypse were likewise sold to the British and Foreign Bible Society, and nearly seven hundred and fifty copies of various portions of the New Testament were granted to Mr. Way previously to his going abroad.

Your Committee humbly rejoice in the hope that, from the circulation thus given to even so comparatively small a number of copies of the New Testament in Hebrew, incalculable benefits may arise to the scattered descendants of Israel. For who can calculate the effects which it may please God to render even a *single* copy of his Sacred Word the instrument of producing; or estimate the amount of happiness and glory—happiness to the sinner and glory to the Saviour—which ensues upon the conversion of a single soul, whether of Jew or Gentile, to God?

Whilst, however, we thus indulge in the anticipation of benefits resulting from what God has already enabled us to do, we cannot be insensible that little has yet been done, when compared with the exigencies of those on whose behalf we are labouring. Nearly 3500 copies of the Hebrew New Testament have issued from the Society's press—but what are these among more than 4,000,000 of Jews, on the lowest computation of their numbers in different parts of the world? to say nothing of the probable opinion of some

writers, that they exceed double that number. Influenced by this affecting consideration, your Committee, immediately on the completion of the first edition, resolved on commencing a second, on stereotype plates. They are happy to inform you, that this edition has already advanced as far as the Acts of the Apostles, and that it is expected to be finished in June or July.

In the mean time, as it is important to render the Translation as free from imperfection as possible, your Committee have the satisfaction of stating, that the original translators of the work are engaged in preparing a Dictionary, in which the authorities for the use of the Hebrew words used in the Translation will be collected; and that they have engaged a learned Jewish convert, who lately came over to this country from the Continent, to undertake and submit to the translators and former correctors, a critical review of the Version already published, and are about to take steps for having a similar review prepared by some of the most learned Jews in Germany. The Committee thus hope that another edition may in a little time be published, which shall commend itself, by its purity of style, to the most refined Hebrew scholars in the Jewish nation, and shall prove an imperishable monument of the zeal and liberality of British Christians. Having this object in view, your Committee were careful to ascertain, before they

resolved to stereotype a second edition, that any emendation which it may be thought proper hereafter to adopt, can, without any difficulty, be introduced into the plates.

Anxious, at the same time, to facilitate by every means in their power, the dissemination of the Christian Scriptures among their Jewish brethren, your Committee resolved to print an edition of Luther's German New Testament, in the Rabbinical, or German-Hebrew character, for the benefit of such of the Jews inhabiting Germany, Poland, and the neighbouring countries, as do not understand the Biblical Hebrew. The necessary type has been procured from Holland, and the work will immediately proceed.

To give effect, however, to these resolutions, it is evident that considerable pecuniary supplies will be needful; and the state of the Society's funds renders a renewed and urgent appeal to the liberality of the public indispensably necessary. Although the Hebrew Testament fund has received several handsome contributions during the past year, both from associations and individuals, (see the Appendix) for which your warmest acknowledgments are due, it is still in arrears; the expenditure necessarily attendant on the first edition having, in every stage of its progress, been very great, and the copies which have been sold,—those, namely, purchased by the British and Foreign Bible Society—having been disposed of

at little more than half the cost price.

Your Committee trust that by the prompt co-operation of all classes and denominations of Christians, who are zealous for the distribution of God's word and for the salvation of Israel, they shall be enabled, not only to indemnify the fund appropriated to this object for the expences already incurred, but likewise to proceed with confidence and dispatch in the execution of what still lies before them in this most important and extensive branch of the Society's undertakings. They are the more encouraged in this expectation, from having received, during the preceding year, several benefactions, accompanied with cordial assurances of concurrence, from individuals, especially belonging to the Society of Friends, whose religious principles hinder them from co-operating with this Institution in other departments of its labours.

To other instances which have formerly been mentioned, as affording the greatest encouragement to hope for the divine blessing on the Translation thus happily completed, your Committee have it in their power to add one which has fallen under their own immediate observation, since the last General Meeting. A Polish Jew, residing in this country, but not able to read the English language, was, under God, converted to the faith of Christ by reading the Gospels in the Hebrew tongue, which had

been put into his hands by this Society. He made a public profession of his faith by baptism at the Episcopal Jews' Chapel on Sunday, the 20th of August last. His conduct since that time has been such as to afford the best hope of his sincerity.

In this connection your Committee are reminded to communicate to you one or two other circumstances, likewise of an encouraging nature, which have recently occurred within the domestic sphere of the Society's operations. One of these is the baptism of a young Jew, who had been living for some months in the service of a Scotch gentleman, and on returning with him lately from abroad, in his way through the Metropolis, expressed a strong desire to be admitted into the Christian Church by baptism. His master, who till he made this disclosure of his wishes was not aware that he was of Jewish descent, on being applied to by the Secretary of this Society, bore a most satisfactory testimony to his conduct during the period that he had lived with him; adding, that though on his first coming to him he was very ignorant on religious subjects, he had uniformly evinced a very pleasing desire of information, and had profited considerably by the instructions afforded him. Encouraged by this representation, and being much pleased with the simplicity and apparent sincerity with which he made confession of his faith,

the minister of the Jews' Episcopal Chapel admitted him to the ordinance of baptism on the 12th of April last.

A poor old Jewess, who had been brought up amongst Christians, and lived to an advanced age without baptism, expressing a strong desire to participate that rite, like a sister Jewess under very similar circumstances, alluded to in the last Report, was baptized at the Episcopal Chapel, after much previous examination and instruction.

The two young men alluded to in the last Report, have been provided for, and are no longer an expense to the Society. One of them is employed as a classical teacher in London, and acts as organist at the Episcopal Chapel, Bethnal Green; the other is pursuing his studies at the expence of a benevolent individual.

A young Jew of promising character is studying at the University of St. Andrews, the Society bearing half the expence, and a Missionary Society at Rotterdam the other.

There are usually seven or eight Jews at the Lord's table at the Episcopal Chapel, of all of whom there is reason to think well. One Jewish convert, who had been a constant communicant on these occasions till illness prevented him, it has lately pleased God to remove, as we humbly trust, to a place in his sanctuary above. He was baptized under the auspices of this Society a few years ago, and was at one

time persecuted by his brethren for a profession, of the sincerity of which there has been no reason to doubt. He died at the advanced age of ninety-five, professing to the last, his reliance on the name of Jesus Christ as "the only name given under heaven by which he must be saved."

Your Committee have also to record the early removal from this earthly scene, of one of the younger Israelites committed by Divine Providence to the care of the Society, Henry Abrahams, who died March 3d, aged nineteen. He had been employed in the Printing-Office belonging to the Institution for the last five years, where his conduct was such as to give satisfaction. He constantly attended divine worship at the Episcopal Chapel, and had latterly been engaged as a teacher in the Sunday School that attends there, in which capacity he acquitted himself with credit. A few months ago he caught a cold, which fell upon his lungs and brought on a rapid decline, which ended in his death. We have reason to entertain a lively hope that his affliction was greatly blessed to him, and that this Hebrew of the Hebrews (for both his parents were Jews) died an "Israelite indeed," being one of that little flock which the Lord hath promised (Jer. iii. 14.) to "take one of a family and two of a city, that he may bring them to Zion." (For a more particular account of the cha-

racter and death of this interesting son of Abraham, your Committee beg leave to refer you to the Jewish Expositor for April last.)

From these encouraging incidents, however, which it has pleased God to afford us at our own doors, it is time that your Committee turn your attention to the opening prospects abroad, whither their views have been mainly directed.

It cannot be unknown to most of the members of this Society, that in the autumn of last year the Rev. L. Way, accompanied by the Rev. R. Cox, of Bridgenorth, Rev. N. Solomon, (a converted Jew) and the Sultan Katagary, left this country with a view of ascertaining, by personal enquiry and investigation, the state of religion among the Jews abroad, and of endeavouring to diffuse among them, as opportunity might occur, evangelical light and knowledge. A very principal object with him was, to circulate copies of the Hebrew New Testament; for which purpose, (as has already been mentioned in this Report,) he took out with him a large supply of the Society's Translation, so far as it was finished at the time of his going abroad, and had one hundred complete copies sent to him after his departure. In the course of this journey (undertaken at Mr. Way's sole expense) frequent communications have been received from him by his friends in this country; and your Committee have

great pleasure in informing you that the substance of these communications, so far as they relate to the great object of his tour, is, upon the whole, highly encouraging. He has every where met with a kind reception, and in most cases with candid attention, from the Jews to whom he addressed himself; — and, what is perhaps of scarcely less importance, considering the design of his going abroad, which is rather preparatory to future missions, than itself a mission, to the Jews, — he has been the means of interesting several Protestant Christians in behalf of that unhappy people, and of opening sources of information, and channels of correspondence, which, it is hoped, may hereafter prove highly serviceable to this Institution.

Mr. Way proceeded direct from this country to Holland. At Rotterdam he and Mr. Solomon had opportunities of addressing several Jews from the pulpit: and meeting there with a young Israelite, (already mentioned as studying at the University of St. Andrews) who had formerly been in this country, and who had been approved, as a candidate for baptism, by the Scotch minister of the place, Mr. Way administered that ordinance to him, in the presence of a very large congregation, according to the forms of the Church of England. In an interview with an intelligent Jewish physician of this town (the first foreign Jew to whose acquaintance he was

introduced,) on stating it to be one object of his journey to put the Scriptures of the Old and New Testament into the hands of well-disposed Jews, he received from him the following assurance; "Sir, if you do that, and your conduct towards them is consistent with the contents of that book, *you must succeed.*"

At the Hague, to which he next proceeded, Mr. W. had a peculiarly interesting conversation with the chief Rabbi, in which many of the leading points of difference between us and our Jewish brethren were freely discussed. On the subject of the two great prophetic periods mentioned by the prophet Daniel in his ninth and twelfth chapters, the Rabbi expressed himself dissatisfied with the calculations of the Targumists and Rabbins, because all their times were past; and when Mr. W. in compliance with his request, had told him the interpretation, adopted by many Christian expositors, of the passage (Dan. xii. 12.) relative to the 1335 days, he replied, "*It may be so, and I pray God would send it sooner, that we might have the happiness of meeting at Jerusalem; and I hope you may be one chosen to help the children of Israel to return.*" In the whole of the intercourse which took place between them during Mr. W.'s stay at the Hague, the Rabbi shewed the greatest civility, and accepted a copy of the Hebrew New Testament, which

had been declined "as an unholy thing" by the Rabbi at Rotterdam.

At Amsterdam an opening of a most unexpected and encouraging nature presented itself. Finding an Episcopal Chapel there, which for some time had been without a resident minister and service, Mr. W. and his clerical brethren obtained permission to officiate in it several times. The congregations were numerous, and received the word gladly. Several Jews (and one whole family) attended. But what particularly engaged Mr. W.'s attention was, the earnest desire expressed by many respectable inhabitants of the city, to have the service continued in the chapel, by the appointment of an English Episcopal minister of piety and talents. A meeting was held to deliberate on the most effectual measures for attaining this desirable object; and Mr. W. was requested to transmit to the Committee of this Society a proposal, putting in their hands the appointment of a clergyman who, with the discharge of ministerial duty to the British Episcopalians resident in the city, should unite endeavours to promote Christian instruction among its Jewish inhabitants. As their funds for the maintenance of a minister to the chapel are small, they proposed that a moiety of his stipend should be paid by this Society. The importance of this opening, as it bears immediately upon the designs of this Institution, will at once

appear, when it is stated that there are computed to be at least 40,000 Jews in Amsterdam, many of whom understand English well. Inviting however, as the prospect is, your Committee have resolved that no part of your funds shall be expended in realizing it, until it shall have been ascertained by trial how far it is likely to advance the objects of the Society. Of this they will in a short time be enabled to judge, as the chapel has been engaged by some individuals in this country, who have equally at heart the salvation of Jews and Gentiles.

Mr. W. had the further satisfaction of receiving many *applications* from Jews of Amsterdam, for the books he had with him; in addition to which two printers offered to reprint the Society's Tracts, and to take the risk of sale upon themselves. Several other encouraging circumstances also occurred, for a detail of which your Committee must content themselves with referring you to the Jewish Expositor for March.

To the same source your Committee also beg leave to refer you for other interesting particulars communicated by Mr. Way, relative to his object, at Deventer, Hanover, and other places between Amsterdam and Berlin. With regard to the state of religion among the Jews in this latter city, Mr. W. observes, that "the character and condition of the remnant of Israel, resident in the capital of Prussia, ex-

hibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The Rabbinical opinions and system have almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites." He further informs us, that a considerable party has been formed, under the denomination of "Reformed Jews," for whose use a splendid synagogue has been erected at the expense of one of the most wealthy and respectable among them. In this, the greater part of the service, and the singing and preaching, is in German, and only parts of the law are read in Hebrew. Though, however, Mr. W. is of opinion that this reformation, *considered as a system*, is radically defective in principle, yet viewing it in connection with other symptoms in the moral and religious state of the Jews in Berlin, he deems it important as indicating a gradual tendency to decay in the partition-wall which separates them from Christians. He had the gratification of receiving visits from several of the young Jewish students in the University, who came to him, acknowledging that they were not satisfied with the religious instruction of the schools, and manifesting very favourable dispositions to obtain a deeper insight into divine truth. He expresses a decided opinion, that by the adoption of judi-

cious measures many young men of this class, of real talent and research, might be brought into the school of Christ. One circumstance which seems peculiarly to justify this opinion is, that *they all received with thankfulness the Gospel in Hebrew.*

His fellow-traveller, Mr. Cox, fully confirms the above statements of Mr. Way, "The state of the Jews on the Continent," says Mr. Cox in a letter to a friend in this country, "affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added that a spirit of enquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues; I refer to what are called the reformed Jews."—"It is encouraging to behold so large a body of the most enlightened and respectable Jews acknowledging the necessity of a radical change among them: rejecting the Talmud as a system of blasphemy and absurdity, and confessing, that in their own houses they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true prophet, though they inconsistently decline hailing him as the promised Messiah. At Hamburgh the most respectable Jews are arranging plans for a new synagogue, and have engaged an enlight-

ened teacher, who instructs the children in the Old Testament in a most impressive and spiritual manner: most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burgher, at Posen, said to us, 'The Lord be with you;' and added, 'The majority of the Jews are evidently wrong; the reformed party attempt a reformation by means which cannot accomplish it; and the Christian religion is, I verily believe, the only thing that can produce among us that moral change we all stand so much in need of.' The observation of another Jew is equally striking: 'Why,' said he, 'do you not impress upon Christians, that pure and divine as their religion is, it cannot lead them to felicity, unless it influence their hearts and lives. I am persuaded that a great part of the Jews would have embraced the Christian religion, if Christians had manifested towards them that brotherly love, and exemplary conduct, which the pure and exalted principles of Christ inculcate.'"

In connection with Mr. Way's Continental tour, your Committee think it will be satisfactory to you to hear that the converted Rabbi, B. N. Solomon, whom he took with him, has risen in his estimation in proportion to the increased opportunities which he has had of closely observing his character and principles. There seems great reason to trust that

he may prove an efficient instrument of good to his nation.

Your Committee will only further add, in relation to Mr. Way's journey, that from Berlin he proceeded to Petersburg, and thence to Moscow; and that, at this latter city, he was admitted to an interview with the Emperor Alexander, who received him in the most condescending and friendly manner, and gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity amongst his numerous Jewish subjects. There is reason to believe that since the date of the latest account from Mr. Way, which left him at Moscow, he has visited the Crimea, under the express sanction, and probably also in the company, of his Imperial Majesty. The importance of that peninsula, as an object of investigation, on account of the number of Caraites residing there, need not be enlarged upon by your Committee.

They must now briefly lay before you some other facts, communicated from abroad, illustrative of the encouragement afforded by the present state of religion among the Jews in various parts.

A short time after the last General Meeting, a letter, dated Marburg, July 28, 1817, was received by your Committee from the learned and pious Van Ess (so distinguished as an advocate of the Bible Society in Germany) earnestly

soliciting the patronage of this Institution in behalf of two young men of talent of the Jewish nation, who had communicated to him their secret, but decided, conviction of the truth of Christianity, and their desire of further instruction in the Christian faith. One of these, in a letter to Professor Van Ess, having mentioned the erroneous notions inculcated by the Talmud, thus proceeds: "Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy; 1 John iv. 16. 'God is love; and he that dwelleth in love, dwelleth in God.' John xiii. 35. Rom. xiii. 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls, this it is to be partaker of a divine nature, 2 Pet. i. 4. this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shews that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John iv. 21—24. John xv. 8. Matt. v. 48. xv. 1—20. xxii. 36—40. and xxiii. 23—28."

The substance of Mr. Van Ess's request in behalf of these two young men was, that this Society would grant them such pecuniary assistance, as would enable them openly to prose-

cute their study of Christianity, as a public declaration of their sentiments would inevitably involve them in an entire want of the means of subsistence. To an application from so highly respectable a source in behalf of objects so strongly recommended, it was extremely painful to your Committee to return an unfavourable answer. The state of the Society's funds, however, rendered it, in their judgment, imperative upon them to do so. Having learnt caution from experience, they acted upon the firm resolution of adapting their exertions, not to their wishes, but to their means. They could not, however, but feel that the very necessity they were under of declining to accede to such a proposal, most powerfully appealed to the zeal and liberality of the Public. Nor were they singular in this view of the subject. As soon as the circumstance was known to one of the most active members and supporters of this Institution, he undertook, in conjunction with some other kind friends, to supply Professor Van Ess with the sum immediately necessary to carry his wishes into effect. And at the Anniversary Meeting of the Leeds Auxiliary Society, held in October last, the statement of the case excited so lively an interest, that £65. were contributed towards defraying the expenses incident to the education of the two young men. And your Committee are happy to inform you, that they are now studying, at

a Protestant University in Germany, under the direction of their pious friend and advocate, Mr. Van Ess.

A correspondent of the Rev. Dr. Steinkopff thus writes in a letter dated Brunswick, Oct. 3, 1817. "I know some Jews who desire a reformation of their present system, and are perplexed about the coming of the Messiah. For my own part I cannot but indulge a hope, that the conversion of the people of Israel is at hand. There is now a young man at —, who is teacher of the Jewish school of that place, in whose mind the light of a crucified Redeemer is arisen, and who seems to be full of zeal. I have requested him silently to proceed in his labours, as many Jewish children are sent to his school even from distant parts, but he rather wishes to join those Christians converted from his people to Christianity."

An aged missionary, under the venerable Society for the Propagation of the Gospel, stationed in New Brunswick, North America, expresses, in a letter to a member of the Bristol Committee, his cordial approbation of the designs of this Institution, and his anxious desire to co-operate with it. "I think," says this faithful servant of the Gospel, "as we first received Christianity from the Jews, they have the first claim upon us; and as we are now labouring to send the Gospel of the kingdom through the Heathen world, it

would be not only unjust, but cruel in us to neglect the Jews."

The Eighth Report of "The American Board of Missions" contains, under the head of Bombay, some particulars, relative to the Jews, so interesting, that your Committee cannot refrain from embodying them in their Report.

"It has before been mentioned, that, at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended: it is gratifying to state here, that, in one of the Free Schools for Heathen children, there had been, some time, more than twenty Jewish children; and that there should be a School principally for Jewish children, the Brethren, more than a year ago, considered as being, for several reasons, very desirable. 'The Jews themselves,' they then wrote, 'have solicited it. They are very poor, and but few of their children are at present taught to read and write. In such a School, the boys could be taught, without any scruple, in the Scriptures of the Old Testament at least. A number of Heathen boys would belong to the School; who, of course, would be instructed, free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favourable to their instruction in the knowledge of Christ.' Under these impressions, they resolved on establishing such a School, as soon

as they could engage a suitable teacher. In the course of the last Spring, a Jew, of considerable attainments, and well acquainted with the language of the country, offered himself for the service. The School was, accordingly, instituted. It consisted, in May, soon after its establishment, of about forty Jewish pupils, who are instructed to read and write both Hebrew and Mahratta. 'We think this,' say the Brethren, 'an interesting School; and cannot but hope, that it will be the means of doing something toward bringing these ignorant wandering Israelites to the fold of Christ.' In this opinion, and this hope, all Christians will deeply participate."

Under similar impressions, your Committee here present you with an extract, given in the last Report of the Edinburgh Missionary Society, from the Journal of Mr. Paterson, in which is related a striking interview which he had with some Jews at Koslov, in the Crimea.

"Sitting and musing in my lodgings on the obstinacy of the Mahomedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, in came a company of Jews, and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or

three chapters. He read it with ease, and earnestly requested that I should give it to him. I told him that it was the New Testament; that I had brought copies of it to give away to Mahomedans; and that I was afraid, though I should give it him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believed to be the promised Messiah, and the Saviour of the world. He said, that if I would only give it to him, he would read it, and stood as much in need of it as the Mahomedans did. His brethren made intercession for him, and said, *We wish ourselves to learn what is contained in the New Testament.* After some hesitation on my part, but anxiety on theirs, I thought it might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. No sooner had he received it, than another Jew sat down beside me, and read the New Testament fluently, and insisted that I should give him a copy also. This Jew was from Bakcheserai, and informed me that he had sold Mr. Pinkerton a Tartar Bible in Hebrew characters for two hundred rubles. After a considerable deal of conversation, I gave him likewise a New Testament. He not only read it with the greatest ease, but evidently understood what he read. He offered to sell me another Tartar Bible; but as Mr. Pinkerton had already purchased a copy, I did

not think it advisable to buy another. Several more Jews came forward who could read Turkish, and requested New Testaments, but I was obliged to refuse them. One, however, who was peculiarly urgent, would not go away, and used many arguments to induce me to give him one; but for a long while without effect, my whole stock being now reduced to eight copies. He at last said, *Give me this book: it had been good for me that I had never seen it, unless you give it me: it may be of eternal advantage to me.* After such expressions, I could not withhold it from him any longer, but gave it to him as the word of God, and exhorted him to read it. There were more than twenty Jews in this company, and I conversed with them more than an hour. In the evening, several other Jews made application for books; but my stock being so low I could not gratify their desire, but promised to get copies sent to them from Theodosia. I could have given away many copies of the Scripture to-day, and was sorry that I had sent the whole commission to Theodosia. The circulation of the Tartar Testament among the Jews, did not indeed occur to me till I was actually among them, and saw their anxiety to possess the sacred volume.

“Next morning, a few more Jews came, and made enquiry about the coming of the Messiah. I pointed out to them the predictions of the prophets

with regard to Christ, and particularly insisted on the fifty-third chapter of Isaiah, and the passage in Daniel, which says, the *Messiah shall be cut off*. Mr. Paterson then gave them a summary account of the history of Christ, and dwelt particularly on the cessation of sacrifices among the Jews, concluding with stating the resurrection of Christ, his ascension, and the certainty of his coming to judgment. When I had proceeded thus far, says he, the man from Bakcheserai, and a few more, joined the company, and I desired him to read to his countrymen the translation of the fifty-third chapter of Isaiah, contained in one of our tracts, which he immediately did. One or two of them appeared to be impressed with what was said, and expressed themselves that the Messiah was come, and that it was in vain to look for any other."

Your Committee cannot deny themselves the satisfaction of presenting you with extracts from two letters lately received, —one from a gentleman occupying an official situation in Madras; the other from a respectable reformed Minister in Saxony. The former — after expressing the interest which he has long felt in the spiritual state of the Jews, and describing the measures which he has been laboriously pursuing, in order to supply them with copies of their own prophetic writings, and of parts of the

New Testament in Hebrew, (for which purpose he had actually been at the pains of having Hebrew types cut by an ingenious native artist) requests to be supplied with the Hebrew Translation of the whole New Testament, and with such other of its publications as may conduce to the spiritual welfare of the Jews of Cochin and other parts of the Malabar coast. He expresses also his readiness to assist the Society in any manner that can best conduce to further its views, and likewise in forming a Branch Society at Madras; adding, "The prophecies equally relate to the return of the Jews to Canaan from the east as from the west."

The letter of the Saxon minister breathes throughout a spirit of ardent Christian love towards the Jewish nation, and of affectionate concern for their salvation. It had pleased God to bless his efforts in their behalf, in bringing over to Christianity, through his means, two young Jews of the higher class of Society, and to open encouraging prospects around him, before he had heard of this Institution. But one thing needful, he proceeds, is still wanting, and that is, to instil into the minds of the children and of the aged, a relish for the doctrine and the life of Jesus, and to give them opportunity to read the Gospel of our Lord in the Hebrew language. This want is general in Germany. Our great

personages talk much of the Jews, but they do nothing for them. With the most heart-felt pleasure, therefore, I lately learned from a German Journal, the existence of a British Society in London for promoting Christianity amongst the Jews, and that this Society already had, for the better attainment of its charitable ends, undertaken a translation of the Gospel into Hebrew. I am, indeed, ignorant whether the labours of the honoured Society are limited to England alone, or extended to the whole Continent.

However, I am so bold in the confidence of British unanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work I have begun, provided your statutes will allow it.

As my circumstances will not allow of sacrifices of my own, and I however feel inclined to work among this nation for the glory of Christianity, I request the honourable Society to transmit, if possible without expense, for the present, only a small collection of the Hebrew Gospels, that I may through them operate upon the Jews in this place. I promise to myself a rich harvest, and shall not omit noticing in due time, the consequences of my exertion and of British charity.

On the communications from abroad, of which some particulars have been read to you,

your Committee beg leave to make one or two observations, which shall conclude their Report.

1. They combine in furnishing attestation to this most important fact—that a spirit of religious enquiry is spreading itself among the Jews in various, and widely-distant, parts of the globe; in Holland, in Germany, in Prussia, in Tartary, in India. In several instances this spirit has openly manifested itself; and there is strong reason to believe that in a still greater number of instances it is secretly at work—silently diffusing its influence, till the period shall arrive, when Divine Providence shall open a way for its general disclosure.

2. It appears, likewise, that amongst considerable bodies of the Jewish nation, especially in the northern provinces of Continental Europe, even where little of the genuine spirit of Christian truth has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of Christianity.

3. The most satisfactory evidence is afforded, that Christians are every where beginning to take a more lively interest in the spiritual state of the Jews. Men of piety in opposite hemispheres, without any communication with each other, or

with this Society, (of the existence of which they were ignorant, till after they had become sensible of the vast importance of such an Institution) have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham. Your Committee would ask, 'Whence originate these simultaneous, independent movements, but with Him from whom "all good counsels and all just works do proceed," and who, in the plenitude of His wisdom and vastness of His condescension, sees fit to employ human agents in accomplishing the purposes of his goodness?' And arduous as is the work of Jewish conversion,—though the discouragements are manifold, though the obstacles to it are insuperable to human power or sagacity, your Committee cannot doubt that God *will* provide means to effect it, since he has graciously called forth the united prayers of his people for its accomplishment.

From the prayers of good men in behalf of this Institution, your Committee derive their greatest encouragement to go forward with the work assigned them,—“God bless the Society and its glorious work!” is the devout supplication of men of prayer in Saxony. The prayer is echoed from America,—responsive petitions rise from India. Your Committee humbly say, Amen! to these prayers, and call upon you to unite in fervent intercessions

for the Society, that “the Spirit of the Lord may rest upon it, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;” that so it may be His honoured instrument in “preparing the way of the Lord, and making straight in the desert a highway for our God.”

When the Report had been read the Jewish children were introduced, and after an impressive address from the Rev. Basil Woodd, sung an Hebrew hymn.

The following resolutions were then moved and seconded.

1st, *Resolved* — That the Report now read be received, and that it be printed, together with the audited accounts, under the direction of the Committee.

Moved by the Hon. and Rt. Rev. the Lord Bishop of Gloucester.—Seconded by Admiral Sir James Saumarez, Bart.

2d, *Resolved* — That this Meeting acknowledges with devout thankfulness to the Supreme Disposer of all things, the encouragements which have been afforded by the improved state of the affairs of the Society during the past year, and particularly by the intelligence received from the Continent, to proceed with new zeal in their work of faith and labour of love towards the House of Israel; and while they desire to

give the whole glory to God alone, they cannot refrain from expressing their sense of obligation to that benevolent individual by whose means those communications have been received.

Moved by William Wilberforce, Esq. M. P.—Seconded by Rev. Robert Cox.

3d, *Resolved*—That the respectful and sincere thanks of this Meeting be presented to the Rt. Rev. the Lord Bishop of St. David's, and the Hon. and Rt. Rev. the Lord Bishop of Gloucester, Patrons,—to the Vice-Patrons, President, and Vice-Presidents, for their continued patronage and support of this Society; and that George Henry Rose, Esq. M. P. his Majesty's Envoy Extraordinary and Minister Plenipotentiary at the Court of Berlin,—Sir Digby Mackworth, Bart.—and Admiral Sir James Saumarez, Bart. be added to the list of Vice-Presidents.

Moved by the Rt. Hon. Lord Gambier.—Seconded by the Rev. John Owen, one of the Secretaries of the British and Foreign Bible Society.

4th, *Resolved*—That the cordial thanks of this Meeting be given to the Rev. C. Simeon, and the Rev. R. P. Beachcroft, for their appropriate Sermons preached this morning and yesterday evening; and that they be requested to allow the same to be printed;—also to the Treasurers, Secretaries, and Committee; to those Clergymen who have advocated

the cause of the Society; and to the various Auxiliaries and Penny Societies; that the Treasurers be requested to continue their services; that Dr. Uwins be gratuitous Physician; and that the following Gentlemen be the Committee for the ensuing year.

J. G. Barker, Esq.
Alexander Black, Esq.
J. S. Brooks, Esq.
Colonel Burgess.
John Butler, Esq.
John Bayford, Esq.
H. C. Christian, Esq.
William Faden, Esq.
Joseph Goodhart, Esq.
Michael Gibbs, Esq.
R. H. Inglis, Esq.
William Jenny, Esq.
G. T. King, Esq.
E. J. Langley, Esq.
John Mortlock, Esq.
W. T. Money, Esq.
Captain Montague, R. N.
J. C. Reeves, Esq.
J. C. Symes, Esq.
H. Stevens, Esq.
W. Terrington, Esq.

Moved by Robert Grant, Esq.—Seconded by the Rev. Edward Cooper.

5th, *Resolved*—That the cordial thanks of this Meeting be given to the Chairman for his kind and able conduct in presiding over the business of this day.

Moved by Thomas Babington, Esq. M. P.—Seconded by the Rev. Professor Farish, of Cambridge.

The following is the substance of what was said by the several speakers.

Sir Thomas Baring began

the business of the day by observing, that he was much gratified at seeing so numerous and respectable a Meeting assembled on the present occasion; and he hailed it as a proof of the deep interest which the Christian world was now taking in the state of the Jews. The cause had indeed passed through a fiery trial, but had come through victorious, and he trusted would go on conquering and to conquer, till Jew and Gentile confessed that Jesus was Lord, to the glory of God the Father. The object which the Society aimed at was not merely the temporal, but the spiritual welfare of the Jews. This interesting people were now scattered abroad among all nations, and were every where a scorn and a bye-word; but it should be remembered that they had been once highly favoured, and that God had promised he would receive them again into his favour. To them we owed the sacred oracles, for to them they were committed; and of them, also, "as concerning the flesh, Christ came." If any of the house of Israel were now present, as he had no doubt there were, and if they were disposed to say, "Can any good thing come out of Nazareth," he would instantly say to them, "Come and see; search your own Scriptures, for they testify of him who is the Messiah." He would remind them, that if they believed in Moses and the prophets, they must believe in

Jesus of Nazareth, for "to him gave all the prophets witness." Having made these few observations, he would now submit the Report to the consideration of the Meeting. They would find it a plain unvarnished statement of facts, which speak for themselves, without any attempt to gloss them over.

The *Rev. Basil Woodd*, on introducing the children, began by stating, that it was necessary to make some apology for the innovation which had just been made on the former custom. The Committee were aware that the appearance of the children was at all times interesting, and they had therefore been generally introduced at the conclusion of the day's proceedings. It had however been found that some of them were exhausted by that time; and as they had a good way to come, they were in danger of fainting by the way. Besides, many persons were obliged to retire through fatigue; and it had therefore been judged the better way to introduce the children immediately after the Report. The Society had heard a written Report, and they now saw before them a living report. When he looked on the Meeting he could read the index of their hearts; and he was persuaded that prayers were at this moment ascending to the God of Jacob in behalf of these dear little ones, who were beloved for the fathers' sake. The God of Abraham, of Isaac, and Jacob, had taken them under

his protection; and the earnest prayer of all was, that God, even the God of their fathers, might continue to bless them, and make them to be numbered with his saints in glory everlasting. These dear children were of the house and lineage of Judah, and related, as to the flesh, to Him who was "bone of our bone, and flesh of our flesh." He would solicit the earnest prayers of the lovers of the Lord Jesus in behalf of these babes, that they might, like the blessed Redeemer, increase "in wisdom and stature, and in favour with God and man." The Redeemer, in the days of his flesh, held out his blessed arms to receive the young, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The Society were endeavouring to imitate that blessed example, and they had taken these children under their protection, to bring them up in the nurture and admonition of the Lord. He would not detain them longer, as he saw how much the appearance of the children interested their feelings; and they would now behold that declaration fulfilled, which stated, that "out of the mouth of babes and sucklings God hath ordained praise." The children would now sing, in Hebrew, that beautiful declaration of Isaiah, "For unto us a child is born, unto us a Son is given," &c. After this, they would sing, in

English, that delightful anthem, of "Hosanna to the Son of David; blessed be he that came in the name of the Lord," &c.

The *Lord Bishop of Gloucester* now moved, that the Report be adopted by the Society. Among all the duties which our holy religion prescribed, there was none of more importance, none more productive of permanent good to a believer, than the duty of self-examination. Such a duty, if performed according to the divine will, and accompanied by prayer for divine grace, would be found highly conducive to our spiritual progress. In our addresses to God, we were commanded to pray for the conversion of the heathen world, and that he would give his Son "the utmost ends of the earth for a possession." Accordingly, the church had prescribed various forms of prayer on this subject, in one of which the Jews were placed first; and we implored Him "to have mercy on all *Jews*, *Turks*, and *infidels*." We might take shame to ourselves (and none more so than himself) that a Society like the present had been so lately formed, and that we had done no more than merely pray for the Jews, instead of faithfully and diligently using those means which the Lord had prescribed and promised to bless. It was some consolation, however, to think that the work was at last begun; and he trusted that, as it had engaged

the attention of Christians, the church would yet redeem her character, and recover her lost time. He had heard the Report with much interest, and had been deeply impressed with the lovely appearance of the children. Words were inadequate to express what he felt? but surely what they had this day heard and seen of the goodness of God, ought to furnish them with stronger grounds than ever for persevering in their Christian efforts. Of the Rev. Nehemiah Solomon he was enabled to speak from personal knowledge; and he could bear testimony to his piety, his knowledge, and talents, for the great work in which he was engaged. He had never, in the discharge of his high duties, laid hands on any man with more pleasure than he did on him; and he had no doubt but the labours of that much and justly esteemed friend would, by divine grace, be highly useful to the church of God, and to his ancient people. From other friends who were to address them, the Meeting would receive some further particulars of the state of the Jews abroad: and while they would see that the cause was going on, he trusted it would be recollected, that it was solely owing to the blessing of Him, from whom came down every good and perfect gift. They knew the zeal of the Apostle Paul in behalf of his brethren, who had even said he could have wished himself separated

from outward communion with Christians for his brethren, his kinsmen according to the flesh, who were Israelites; and he declared his heart's desire and prayer to God for all Israel was, that they might be saved. Looking down from his seat above, he must naturally rejoice at seeing the God of Israel stirring up the hearts of Christians to promote the great object for which he so long and so ardently laboured. His Lordship begged leave to mention, that though his Right Reverend and dear brother the Bishop of St. David's was absent, yet his heart was still with them in the cause. His Lordship concluded this address, by moving, that the Report now read be adopted.

Admiral Sir James Saumarez seconded the motion, which was carried unanimously.

William Wilberforce, Esq. congratulated the Meeting, that after all the infant struggles of the Society, it was now rising so prosperously. Never, perhaps, was there an institution which had more difficulties to encounter, or more prejudices to oppose: but the more its members persevered, the more would they see those prejudices die away. The work, it was obvious, was far beyond the reach of individual abilities, and it could only be performed by a Society united for the purpose. Such a Society had been formed; and, blessed by God, they had that day seen some of its precious fruits, in

the children from whose tender lips the hymns of praise had just ascended to the throne. The Hebrew New Testament was in great circulation, and had already been productive of much good. It was a joyful sight to witness the deep interest which that book had excited among all denominations of Christians, and the eagerness which was every where displayed to make its blessed truths known in every corner of the earth. A chapel was now erected in the metropolis, on the very spot where once the name of a Jew was a scorn and a bye-word; and when they but once contemplated what God had done, they must be encouraged to hope, that, as he had promised, we should see greater things than these. We all know what the Spirit of the Lord had done for his ancient people—how he had stirred up the spirit of Cyrus, king of Persia, to restore that people from their long captivity to their native land, to their temple and their altars, and how he had protected them in the worship of their God according to the law. Looking to the events passing on the present day, we might say with truth, that there was now a second Cyrus, equally ardent for the promotion of the good of that people. In the magnanimous Emperor of Russia they saw this realized; for he employed his resources for the good of Christianity, and was particularly characterized by his warm attention to the interests of that

degraded nation of Israel. He had given portions of land to those who renounced their infidelity, and became the disciples of Jesus, and in every thing had conducted himself with a most princely spirit. This was a work to which every person could contribute; and when the poor joined in the cause, though their pecuniary contributions must be small, they could give their prayers. It was delightful to see how the Society was spreading abroad, to the east and to the west; and this should of course excite the deepest gratitude to God. They had a much esteemed friend gone abroad, of whose services he desired to speak with heartfelt thankfulness. He alluded to the Rev. Lewis Way, who had seen the Emperor Alexander, (that second Cyrus) and by him had been kindly and warmly received. He was not contented with giving his pecuniary aid, without affording also his time and his talents to promote the cause. God, he trusted, would continue to prosper them; and they were not to be discouraged at the slowness of the work. It was a work which must proceed gradually, like the changes which take place in the natural world, where we saw a dreary winter succeeded by a cheerful spring, a warm summer, and a plentiful autumn. The buds and blades of grass were scarce in winter, but by the refreshing warmth of spring they increased, till they covered the

earth with verdure. The same would take place here under the refreshing influences of the Holy Spirit, and the invigorating grace of the Saviour, which would descend like rain on the mown grass, and as showers that water the earth.

The *Rev. Mr. Cox* (who had accompanied Mr. Way as far as Russia, and was just returned) apologized for addressing the assembly. In the absence of Mr. Way, his fellow-traveller, he was anxious to bear his humble testimony to the truth of what was stated in the Report, and particularly to that part of it which referred to the kind reception which they had been honoured with by the benevolent Emperor of Russia. They had, of a truth, been highly favoured and kindly treated by his Majesty, who in the most condescending manner promised them every assistance in his power. A valuable correspondence had been carried on for some time between Mr. Way and a respectable member of the Jewish church, some parts of which, he was happy to inform them, would appear in print in the course of a short time. In one of his letters, the Jew says that moral and religious improvement certainly could only be obtained from a study of the Scriptures, and that he certainly considered the Christian religion as entitled to esteem on account of its preaching the doctrines of tolerance and benevolence to all men; that he conceived the Jews had taken

many gradual steps of late, which he considered preparatory to a great change, and if the Governments of different countries would only vouchsafe to encourage them, the great end in view would be gained. The letter observed further, that Jews and Christians must both know, that that religion which God will accept and own, does not consist in external and empty ceremonies, but in spirituality of heart and life; and were both parties to believe and act on that principle, it might be expected that the happiest results would follow. Such was an outline of this important correspondence; but the Meeting would be gratified to know that this was not an insulated case, for there were many Jews of the same mind in Berlin and Hamburgh, &c. who were extremely anxious to receive the Scriptures; and some who had been furnished with New Testaments declared, that they most cordially approved of the four Gospels, but certainly thought not so well of the Epistles. He had judged it proper to give this account to the Society, and he expressed his earnest hope that the times of ignorance, which God winked at, had now elapsed, at least that a termination to them was fast approaching. It would also be gratifying to them further to learn, that a young Jew, who had embraced the Christian faith, had received the highest honours at an university which he attended, on account of the

talents which he displayed; and it was still more gratifying for him to state, that a converted Jew was actually a *Professor of Divinity* in one of the foreign universities. To judge, in truth, from the appearance of the Jews abroad, it was evident they were much disgusted with that unmeaning form of worship which had been introduced into their synagogues by their rabbies and priests. They began in earnest to feel that the Lord God of their fathers demanded more from them than the mere service of the lips, and they accordingly set their faces with earnestness towards Zion, weeping and making supplication to the God of the patriarchs. He had been present in a number of their synagogues, and it was but justice to say, that he had never seen more decorum in any Christian assembly than he had witnessed there. He was also much pleased in hearing the whole congregation, with one heart and one voice, join together in singing the praises of the God of their fathers, instead of having, as formerly, that service performed by a few hired priests. The highest source of delight was, that the reformation had taken place and begun solely among themselves, without any apparent stimulus from Christians. This was a strong ground of gratitude to the Father of mercies, and he had further to add, that they had now turned their attention to the spiritual and moral improvement of their

children. He had been present at an academy at Ham-
burgh, and when he saw and heard the lecturer in that academy, he could compare him only to that prophet who was sent to prepare a way in the wilderness for the Lord. That lecturer told his disciples, that they might probably, by means of a clear head, understand all he said, but unless they had a willing mind and a *clear* heart, all he said would be found in vain. One day two of his scholars had been guilty of some remission of duty, of which, of course, he was informed; he rebuked them in terms of the kindest affection, and endeavoured to press on their minds the idea of God's all-seeing eye being continually upon them. "Are you astonished," said he to the two offenders, "that I should know your actions? don't you know there is a God above whose eye is ever upon you? and, O, let me admonish you to remember that the awful day of account is fast approaching, when both you and I shall meet our God in judgment." It was pleasing to see this zeal on the part of a Jewish teacher, and might we not hope that God had remembered his promises made to the fathers? It was indeed obvious to all, that nothing could reform the world, nothing recall the Jews again to the sheepfold, except the blessed Gospel was applied to the soul by the sanctifying influences of the Holy Ghost. The same teacher to

whom he had just alluded, had, in referring to the miserable and degraded state of the Jews, observed that he was fully persuaded nothing would tend to reform that nation but the religion of Jesus Christ. He was happy to state, that the influence of the Rabbies was much less than it had been on former occasions. Their power seemed to be in fact fast declining. In Germany, one Rabbi had exerted all his influence to prevent the reading of the Christian Scriptures, but his attempt had completely failed; and one Jew had been seen reading the New Testament in the streets to fifteen around him. These were proofs which shewed that the prejudices of the children of Israel against the Saviour were now subsiding, and that at last all Israel should be saved. Of the conduct of the truly illustrious Monarch of Russia, it was impossible for him to speak in terms too highly. He had, as was already well observed, allotted a considerable portion of land to those Jews who had become attached to the Christian faith. The Society at Petersburg was doing well; it was truly a most beneficent institution. One fact ought, in justice, to be mentioned; that the Emperor Alexander paid, out of his own finances, five thousand roubles to a converted Jew, for the purpose of that Jew (or Christian, as he should now call him,) going to Poland, and distributing Hebrew tracts. A letter of his friend,

Mr. Way, would soon be published on this subject, which he had written to a celebrated prelate. He trusted that in his progress through Poland, his worthy and dear friend would be received with every mark of regard, and indeed there was every reason to hope he would succeed, from what he had already experienced. He would not trespass further on their time than merely to say, that he most cordially seconded the motion of the benevolent friend of humanity who had just addressed them, and whose truly patriotic and Christian exertions for the improvement of human nature required no eulogium.

Lord Gambier said, that in rising to address the Meeting, he could only repeat what he had said at former meetings of a religious nature held this week, that he was totally unable to add such assistance to the Meeting, by any speech, as might perhaps be wished from him. On that account he must throw himself on the kind indulgence of the Meeting, and while he felt his own incompetency as a public speaker, he found he should be guilty of denying his Master if he did not come forward in this glorious cause. When we saw such institutions flourishing, we might justly say, "Rejoice greatly, O daughter of Zion, for behold thy King cometh unto thee; he is meek and lowly, having salvation." Let us fill the air with our hosannas of praise to him who sitteth

upon the throne and to the Lamb! A near relation of his own, having been obliged to go to the South of France on account of ill health, procured a German servant, who happened to be a Jew. On reading the New Testament, however, he was happily converted, and had now been made a member of the Christian Church by baptism. Surely if the conversion of a sinner is a source of joy to angels, it ought to be so to true believers.

The *Rev. John Owen* seconded the motion which the Noble Lord who had preceded had just made. He was glad to follow the Noble Lord, and would be happy not only to trace his every step, but to imbibe his spirit. He had been invited to an interesting post this day, and it might be necessary for him to explain why he came forward. His duty in another station which he had the honour to fill, led him to be cautious in attending other societies. This Society spread the New Testament only, but he had the happiness and honour of acting with a society whose great object was the circulation of both the Old and New Testaments. He had come there, however, in the spirit of the Institution, and if any further evidence was necessary to corroborate the Report, he could bear testimony, from the correspondence which he had, to the fact of a general spirit of enquiry having shewn itself among the Jews, and an earnest desire on their part to re-

ceive the word of God; and he felt convinced, that if such a Society as this did not already exist, to-morrow's dawn ought not to pass without witnessing its formation. It was with much pleasure he saw so many of the fair sex present, and he was sure his female friends would be glad to see, from the appearance of the platform, that the other sex were not inferior in zeal for the success of the same cause. In Jesus Christ there was "neither bond nor free, Barbarian nor Scythian, *male* nor *female*," but we were all one in him. He was much delighted to see the Society patronized by two such illustrious prelates as the Bishops of St. David's and of Gloucester; men whose names were endeared in every respect to the Christian world. They had had the pleasure of seeing the latter among them to-day, though he had just retired, and he was sure he spoke the united voice of the Meeting when he declared, that with the name of that truly excellent prelate might be associated every thing amiable, pious, and benevolent. Busied as he naturally might be expected to be, with the cares of a diocese, he nevertheless came forward in every good cause, at once animating every meeting which he attended by his presence, and holding out a laudable example for others to imitate. He should not detain them longer than merely to say, that it was with heartfelt pleasure he seconded the motion.

Charles Grant, Esq. moved the thanks of the Meeting to the Rev. C. Simeon and the Rev. R. P. Beachcroft, for the excellent Sermons they had preached before the Society. So much had been said relative to the Society itself, and the facts detailed had been so interesting, that it might seem unnecessary for him to say one word on the subject. While the Society proceeded as it had done, and followed conciliatory measures, it was certain they would find a favourable reception from the Jews. What they had already done, he considered, entitled them to the united exertions of the Christian world. That truly interesting nation had very powerful claims on the gratitude of the followers of the Redeemer. From them, as had already been well observed, from them we received the Scriptures, which are able to make us "wise unto salvation," and to them, temporally speaking, were we indebted for the Christian religion itself, which gave us so many promises, both with respect to "this life, and to the life which was to come." It surely was proper, then, that the rivers of salvation should run back to the sea whence they came; that the elder brother should enter the house and participate in the feast which had been prepared on account of the prodigal's return to his father and his duty. The language of conciliation was calculated to do much good. Should they address us on the

other hand, and point out the manner in which they had been treated, even in this country, the tortures they had been made to endure, and the painful deaths many of them had suffered, let us take shame to ourselves; but, turning to that period, let us assure them that what they then endured was the work, not of Christians, but of Anti-Christians, and that it happened at a time when Christianity herself was weighed down under a load of superstition; when the Scriptures were under a seal, and the Spirit and the bride said "come" to no purpose, for the fountain was shut up. Should they still hold out, and refuse to be reconciled, then let us lead them to the holy city, and direct their eyes to Him who was exceeding sorrowful, even unto death; but who, nevertheless, spent his last breath in imploring forgiveness on his persecutors: "Father, forgive them, for they know not what they do." Let us call their attention to the promises to the fathers, particularly to that song of mercy and judgment where the lawgiver of Israel exclaims, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants." That passage was peculiarly appropriate to the present times, and it was not possible to overlook the particular circumstances in which it was spoken. Israel had passed the wilderness and were now on the banks of Jordan, ready to enter on that land which the

Lord God of their fathers had promised them as a possession; their great lawgiver, Moses, was now to be separated from them: deprived by the hand of God of his eloquent brother, he was commanded to ascend the mount, and to survey the promised land; but he was not permitted to enter it, in consequence of what occurred at the waters of Meribah. The whole of that beautiful song might be considered as a kind of charter by which they were to hold the land; "Give ear, O ye heavens," says the Lord, "and I will speak; and hear, O earth, the words of my mouth." Such was the pledge with which the charter was ratified, and the heavens that heard it are still spread over them, and the earth which listened unto it is still firm under their feet. The Lord's portion was still his people, and Jacob was the lot of his inheritance; and he shall judge his people, and repent himself for his servants, when he seeth "that their power is gone, and there is none shut up or left." Yes, the day will come, and must come, when Israel shall dwell in safety, and when the Gentile shall join with the child of Abraham in shouting, "blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever." Till that glorious day arrive, let the standard of the cross be unfurled, and let the posterity of Jacob be invited to rally round it. God would prosper their ef-

forts; they would go on conquering and to conquer, till at last their warfare would cease, merely because, like the illustrious monarch of old, they had no more room to conquer. He concluded by reading the motion.

The *Rev. Ed. Cooper* in seconding the motion, observed that he was deeply sensible of the importance of the great cause in which they had embarked. He cordially approved of all they had done, and were still doing. It would be well with Christians were they to remember, that "if the casting away of that nation was the reconciling of the world, what should the receiving of them be but life from the dead. If their fall was the riches of the world, and the diminishing of them was the riches of the Gentiles, how much more their fulness?" He hoped no efforts would be wanting in this cause, but that they would press on with greater and greater ardour, till all Israel should be saved.

The *Rev. Charles Simeon*, in returning thanks, said he had been led that morning to select as the subject of his discourse, the account given by Ezekiel of the dry bones. He had selected that, in consequence of its appearing to him particularly applicable to the state of the Jewish nation. Among the opponents of the Society, there was one party who said that do what they could, there was no hope whatever of succeeding, and another party agreed that the Jews

could only be converted by a miraculous interposition of Divine Providence; to neither of these would he subscribe, because he knew and believed that nothing could be done unless by a diligent use of the means God had prescribed. It was only by the dry bones hearing the word of the Lord, that breath could enter into them and they live. It was thus, and thus only, that God had promised to put his Spirit into his people, and that they should know that it was he who had spoken and performed it.

The *Rev. Mr. Beachcroft* returned thanks.

Thos. Babington, Esq. M.P. observed, that after what they had that day heard and seen, he would not detain them longer than merely to move that the thanks of the meeting be given to the Chairman, for his attention to the Society, and for his able conduct in the chair.

The *Rev. Professor Farish* seconded the motion.

Sir Thomas Baring, in returning thanks, expressed himself highly gratified with the interesting proceedings of the day, and earnestly hoped that it was only a pledge of better things to come.

The meeting then broke up, and a very liberal collection was received at the door of the hall. The hall was crowded to excess, and many were obliged to retire from want of room to stand even at the door.

EXTRACT OF A LETTER FROM THE REV. B. N. SOLOMON.

IN addition to the satisfactory information contained in the foregoing Report, letters have arrived since the Anniversary Meeting from the *Rev. Messrs. Way and Solomon*, (who have been travelling through Poland on their way to the Crimea) which contain intelligence encouraging beyond our most sanguine expectation. The following extract from the letter of the *Rev. Nehemiah Solomon* will be found fully to justify this assertion.

"I am happy to tell you that what we have witnessed amongst the Jews during our abode in Poland has exceeded all my expectation, and in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all enquiry and reasoning, are now marvellously dispersed, and they are inclined and even desirous to speak about the Christian religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, numbers of Jews were immediately after seen in the streets in rings and one of them reading it aloud. Where we remained awhile, they used to surround me in the market

places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others at the same time heard gladly and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel.

“At Minsk above *two hundred* of the most respectable and learned Jews in the town assembled, to hear me speak to them on religion, at a few hours’ notice. I assure you the sight of that assembly struck me so much at my entrance into the room, that I was, thank God, able to speak to them in a manner which I would perhaps otherwise not have done, and the whole inspired me with greater hopes of success among them than I had ever entertained before.

“Surely the time is approaching, when the Lord will have mercy upon Zion, and will yet choose Jerusalem, and make her a praise in the earth.”

MONTHLY LECTURE AT IPSWICH.

A LECTURE has been commenced at St. Stephen’s Church, Ipswich (Rev. E. Griffin, Rector) to be continued on the first Wednesday in every month, at half past six o’clock in the evening, for the purpose of exciting attention to those subjects which relate to the extension of the Redeemer’s kingdom, and for endeavouring to increase the zeal of Christians in

general, as well as of those of the Established Church in particular, in promoting it. No collections are made, and it is intended to be supplied by twelve different clergymen: the preacher is to be at liberty to take, either the subject of the universal circulation of the Holy Scriptures,—of Missionary exertions,—or of the Conversion of the Jews;—or to combine the whole as he may judge expedient.

This Lecture was opened on Wednesday, March 18, by the Rev. E. Griffin, Rector of the parish, from Isaiah ii. 2—4. who took first a comprehensive view of prophecy in general, the elucidation of which he considered as intimately connected with the plan of the Lectures, and then considered the prophecy in particular.

The Rev. W. Marsh, Vicar of St. Peter’s, Colchester, preached the following Lecture on Wednesday, the 1st of April, as the regularly-appointed day, from Gen. xlix. latter part of the 10th verse, considering first, the fulfilment of the prophecy; secondly, the import of the name *Shiloh*; and, thirdly, the extent of his kingdom. The congregations on both occasions were numerous.

The next Lecture, on Wednesday, May 6th, will be preached by the Rev. J. T. Nottidge, M. A. In addition to the above, the Rev. Messrs. Wilcox, Hurn, Julian, J. Bull, Trash, Cotterill, and Burgess, are engaged for the first year.

It hoped this plan will be

attended with many advantages to the Christian cause in general, as well as to the Jewish cause in particular; and that some of the members of the house of Israel, residing in the town, may be induced to come and hear for themselves, on those subjects in which they are so deeply interested. Some encouragement on this point has already been afforded, and no doubt but that much benefit might arise, if a similar plan

could be adopted in other large towns in the kingdom. The diffusion of information and the excitement of zeal, which such a course is calculated to afford, cannot fail to enlarge the hearts of Christians, and ultimately to be productive of an increased support to those institutions, whose object is to spread the light of the knowledge of the Gospel of Christ among Jews and Gentiles.

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CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Chester,	per Mr. J. Walker	2	0	0
Edinburgh Female,	per Miss Guthrie	43	0	0
Shrewsbury,	per Rev. J. Langley	17	9	4
Cambridge,	per Mr. W. Hutchins, B. A.	20	0	0

PENNY SOCIETIES.

Tetbury, per Miss Mary Overbury, for 1816 and 1817.....	5	15	0
Ditto..... 1817 and 1818.....	5	6	0
Chatteris, per Rev. F. R. Hall, Curate.....	3	0	0

HEBREW TESTAMENT.

Kilmarnock Auxiliary, William Cuninghame, Esq.....	30	0	0
Robert Morrice, Esq. Craig, Ayrshire, per ditto	5	0	0
William Manfield, Esq. Lambeth Commercial Road	10	0	0
John Warner, Esq. Edmonton	10	0	0
Miss Freeland, Glasgow, per. Mrs. Young	3	0	0
Gatehouse Auxiliary, per Rev. T. T. Duncan, Dumfries.....	2	0	0

FUND FOR BUILDING SCHOOLS.

Mrs. C. per Rev. E. D. Ipswich	1	0	0
William Stevens, Esq. (cushions sold).....	1	11	6
Mr. Ebsworth.	2	4	0
Collection at Episcopal Jews' Chapel, per Rev. Legh Richmond			
Morning	26	5	10
Evening	20	10	8
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		46	16 6
D. Bell, jun.Annual	1	1	0
Collection per Rev. Legh Richmond, viz.			
St. Botolph, Aldersgate, Morning	29	10	6
St. Luke's, Old Street, Evening	34	7	1
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		63	17 7
D. X. by Mr. Willis.....	1	0	0

DONATIONS.

Rev. William Lloyd, Ashby de la Zouch, collected by him	2	12	0
William Cuninghame, Esq. Lainshaw	10	10	0
Misses Owens, Fulham, collected by them	2	0	0
A. H. sundry Contributions	1	13	6
Mrs. Johnson, Reading, per Mrs. French	1	0	0
A Poor Man	1	0	0
Anonymous, per Rev. C. Simeon	50	0	0
Rev. E. Bickersteth, Salisbury-square	10	10	0

CONGREGATIONAL COLLECTIONS, &c.

Loddon, Norfolk, (Rev. J. Cole) after a Sermon by Rev. William Marsh	6	4	1
Topcroft, Norfolk, (Rev. C. Prowett) after a Sermon by do.	8	14	5
Beccles, Suffolk, (Rev. — Bence) ditto	11	18	2½
Bungay, ditto, (Rev. — Paddon) ditto	8	0	0½
Stradbroke, ditto, (Rev. — Clayton) ditto	12	12	0
Wingfield, ditto, (Rev. — Walne) ditto	7	2	3½
The above paid to the Norwich Auxiliary.			
St. Anne's, Blackfriars, and St. Andrew by the Wardrobe, (Rev. I. Saunders, Rector) after Anniversary Sermon by the Rev. R. P. Beachcroft	15	3	0
St. Paul's, Covent Garden, (Rev. Dr. Randolph, Rector) after Anniversary Sermon by Rev. C. Simeon]	63	6	0
Anniversary Meeting at Freemason's Hall.....	66	13	0

NOTICE

TO

SECRETARIES OF AUXILIARIES AND ASSOCIATIONS.

THE Committee of the London Society are about to issue the First Number of a series of half yearly Papers, to be entitled "JEWISH RECORDS," which are intended (after the manner of the Church Missionary Quarterly Papers) more particularly for the poor.

The Secretaries of the Auxiliaries are therefore requested to inform the Secretaries of the Parent Institution, what number of the First Number of these Papers (which will be published in the course of the ensuing month) they can respectively dispose of with a prospect of usefulness.

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